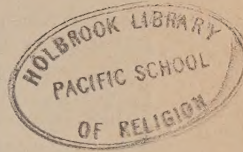


# The AMERICAN FRIEND

Pacific School of Religion  
Berkeley, California

AUGUST 7, 1958



*Photo contributed by Harold Smuck*

Friends ponder, looking out from a cave near the shore of Jordan's Dead Sea. Nearby, in 1947, some ancient Isaiah scrolls were found by a fifteen-year-old Bedouin goat-herd. But now, on neighboring Lebanon and Iraq, as well as Jordan itself, the world focuses its desperate attention, praying for the God-given wisdom and strength which may yet save the world.



## QUAKER COMMENTS

By Merritt Murphy

"It's easier for a camel to pass through the eye of a needle, than for the wealthy and mighty to win the friendship of the poor, particularly when the poor feel that they are making the wealthy wealthier."

Herberto Sein, well-known Friend of Mexico City, made this observation in commenting on the attitude of Latin American people toward the United States.

He pointed out that the United States has made earnest efforts to build understanding and friendship through cultural institutes, scholarships, technical assistance, and films showing the "American way of life." He said Latin Americans do feel admiration for the people of the U.S., for their respect of human rights, their love of fair play, and do appreciate their friendship. But they also feel, he added, that democracy and justice are not always practiced in the relations between the Americans.

This and the belief that United States imperialistic policies have oppressed Latin American countries brought on the recent drastic repudiation of Vice President Richard Nixon (another Friend) in South America, Herberto Sein declares. He notes increasing unrest in Latin America and calls for authentic friendship between the Americans based on spiritual equality.

The misunderstandings between men and nations yet today indicate again the need for the world to listen to the voice of One who, nearly two thousand years ago, said: "Blessed are the poor in spirit . . . Blessed are the meek . . . Blessed are the peacemakers. . ."

\* \* \*

After a nine-months trip through Africa, the Middle East and Asia, Leonard S. Kenworthy returned to the States a few weeks ago to find a huge collection of mail, including The American Friend, awaiting him.

He reports it is an interesting experience to read many issues of The American Friend in a few hours rather than week by week. Four developments struck him with particular emphasis as he re-

viewed activities of Friends of the Five Years Meeting during the past three-quarters of a year through the pages of The American Friend. These were:

1. Interest in the Ministry from Germantown Conference.
2. Quaker building in schools and churches.
3. The number of new meetings listed in the Meeting Directory.
4. The apparent increased giving.

Often times we may not notice day by day trends, but when viewed from a distance certain things do stand out. After a nine-months absence the above changes and developments in American Quakerism were of special significance to Leonard S. Kenworthy.

An instructor in Brooklyn College, Leonard Kenworthy also is a prolific writer. At the present time he is quite busy on a book and several feature articles about his recent trip.

\* \* \*

In a recent letter Leonard Kenworthy wrote, "I wish we might have a special arrangement to get The American Friend to all Friends." That is a wish many of us share.

The initial response to the effort of the Publication Board to increase the circulation of The American Friend is most encouraging. All over America, from New England to California, Sunday School classes, youth groups and women's societies are taking advantage of the offer by the Publication Board to represent The American Friend in obtaining new subscriptions. In one Meeting a concerned individual personally sent in five new subscriptions. In another Meeting sample copies of The American Friend are being presented to interested families with the suggestion that they would appreciate receiving their church publication regularly.

If no group in your Meeting has adopted this project, see your pastor or write The American Friend for details on how you can raise funds for your group and boost your church publication at the same time.

\* \* \*

The message from English Friends, known as the "London Epistle," carried in the last issue of The American Friend, is worthy of re-reading time and again. It is truly a keynote message for Friends of today.

## THE AMERICAN FRIEND

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# Editorials. . .

## God Has Found Both

*Marlin Dawson, a native of Iowa and a graduate of Hartford Seminary, is now executive secretary of Baltimore Yearly Meeting.*

How quick we humans are to assert that there is only one way to accomplish some thing! That way is, of course, our way. The apostle John felt this true also. One day John came to Jesus with a report. He had found someone doing marvelous works in the name of Jesus. Could anyone but a close follower of Jesus do this sort of thing? John thought not. He told the man that if he were to continue this sort of action he would have to follow with the disciples. No outsider could be permitted such Christ-like action. He must join the Disciples Union.

But the man did not agree. When John forbade the man to discontinue using Jesus' name, he proudly reported it to the Master. Jesus, however, was not really pleased with John. "Forbid him not," said Jesus. "He who is not against us is for us."

Are we always right to assume that only those going our way are going the right way? Perhaps we should think about it a little. Constantly we look for all-inclusive solutions—for the one way to solve all problems. But what succeeds with one individual and one set of problems does not always succeed with others. We are learning that there is more than one way to treat mental illness. There is more than one way to treat other diseases. There are many, depending upon the individual and the disease. Does God act in human life in only one way? Is there one fixed pattern by which He deals with every spiritual problem and every individual? I believe not.

There are those who insist that religion is always a matter of growth. They would plot a regular curve on a chart. This is the way a man becomes truly Christian, they say. One who denies this way would deny the facts of human experience. Children do grow in the love of God and of man. Adults grow in Christian character. But growth is not always regular. Sometimes it is so slight under the best of teaching and circumstances as to seem non-existent. Then there may be sudden spurts forward without adequate explanation. Transformations come with sudden insights—with the dawning of a great love, or with great sorrow and repentance.

The coming of Christ is like the leaven in the dough,  
Like the grain and then the ear,  
The coming of Christ is like lightening from the East  
to the West,  
The coming of Christ is growth.  
He is a marvelous, unexpected gift — a treasure  
stumbled upon in a field.  
He is a treasure long sought and dearly purchased.  
He comes in sudden transforming vision.  
He comes in slow plodding discipleship.

He comes silently  
He comes mid loud Hosannas  
He comes in choice, sudden and irrevocable.  
He comes in a thousand little ways, hard to see and  
harder to determine.

What shall we say to others? "If you follow not with us we deny you the right to speak in the name of Jesus?" Is this our report to the Master?

My grandfather, it is told, avoided with real consistency, another Friend in his meeting. Asked why, he replied, "He will always insist that I be converted under the self-same tree where he had his great experience. I do not believe it necessary."

The spirit of God strives with the human heart to meet the human need. As we differ in our temperament and in our particular needs, is it not possible that God would meet us under a different tree than our neighbor? We can clasp our neighbor's hand and rejoice that God has found us both. The hound of heaven will seek until it finds.

Marlin Dawson

## The Barrier of Silence

*A. Ward Applegate, who leaves the Wilmington, Ohio, Meeting on September 1st, has served that meeting for twenty-four years.*

Telling of the transfiguration, Mark reports "And a cloud overshadowed them, and a voice came out of the cloud. 'This is my beloved Son; listen to him.'" Here is a message that came from God. Three of Jesus' disciples heard the message. The barrier of the great silence which seems to separate the world of men from the Creator again had been penetrated. For a brief moment communication was established.

Seeking to break the sound barrier of space has been a great challenge to the ingenuity of men during recent years, but breaking the barrier of the great silence between man and God has been the perennial human quest. The oracles of the pagan faiths, the astrology of the ancients, the building of the Tower of Babel were feeble attempts of man to put himself into a position where he could say, "I have talked with God."

The Bible leaves no question on this point. From Genesis to Revelation it is a basic fact that man's relationship to God has been on the level of communication.

Moses talked with God many times. All of the prophets said, "Thus saith the Lord." Paul told of hearing a voice on the Damascus road, answering it and receiving instructions. Nevertheless, these are all stories about other persons breaking the barrier of the great silence. What each one wishes to know is the answer to the question, "Can I break the barrier?"

Our situation is parallel to that presented by Studdert Kennedy in his little poem, "The Carpenter"

"I wonder, did he have bad debts,  
And did he know my fears and frets?  
The Gospel writer here forgets  
To tell about the Carpenter.  
But that's just what I want to know. . ."



Perhaps what we want to know is not given "line upon line" in the Bible, but certainly, if we read carefully, we may discover ways of finding it.

Usually when God is reported to have spoken, he has asked his hearer to assume some incredible responsibility. This was true of Moses, Isaiah, Paul, St. Francis, John Woolman and many others. But before we ask the question, "Can I hear God speak?" we had better ask, "Do I really want to hear God speak?" It could be that if we were to hear Him speak there would be something more for us to do! What if he were to ask me to speak in meeting, or to teach a class, or be more faithful to my religious duties, or tithe my income? Yes, breaking the barrier of the great silence may be, first, a matter of wanting it broken.

Another human factor we must not overlook. Je-

sus was asking the opinion of his disciples when he inquired, "But who do you say that I am?" When they answered, surely he considered their opinions, but he was not controlled by them. While we should seek the counsel of friends on important matters we must ultimately make our own decision. If we listen too carefully to the voices of others we probably shall not hear the voice of God.

Also, we must remember that even the greatest of saints has had his periods when communication seemed to be broken. There will be times in personal experience, perhaps even periods in human history, when we, too, must wait for the sun, assured that it will come. Then the barrier of the great silence will again be broken.

A. Ward Applegate

## A Report From Our Mission in Ramallah

by Mildred E. White

The Central Office of the Five Years Meeting has received many concerned inquiries about the welfare of the American staff at the Friends Mission in Ramallah, Jordan, since the beginning of the disturbances in Lebanon and especially since the coup d'état in Iraq on July 14 brought a renewal of tension in the whole Middle East. We are glad to report that as The American Friend goes to press, August 1, 1958, there is no news of any serious disturbances in Ramallah.

The Friends schools completed their year's work normally. The commencement program on June

30 went off successfully and was very well attended. There was no difficulty in sending the boarding students to their homes, as roads were open and safe. There were 29 graduates of the Boys School and 19 graduates of the Girls School. The schools alternate, as a rule, between English and Arabic as the language of the main commencement address. This was the year for Arabic, and the commencement address was delivered by the principal of a government school for boys in Amman. The diplomas were presented by the governor of Jerusalem. The fact that these important men had the

time to be present at a school commencement in a country town is evidence in itself that conditions in Jordan were not disturbed then.

People in Jordan were quite disturbed about the safety of their sons and daughters who were in Beirut attending the Beirut College for Women and the American University of Beirut. However, those institutions continued on their usual course to the close of the year, and the students came safely home. This fact also speaks well of the conditions of public order in Jordan, and indeed of Lebanon itself, outside the chief cities. The difficulties met by Jordan people during the troubles in Lebanon are those that arise from unstable conditions outside. Because of the disturbances in Beirut, there was a shortage of fresh foods there. Jordan has been exporting quantities of fruits and vegetables to Beirut. As a consequence, prices have mounted in Jordan.

There has also been a shortage of some staple goods because people are hoarding.

On July 17, three days after the coup d'état, Harold Smuck wrote calmly from Ramallah. "Probably you know as much as we do what is happening at a national and international level. So far, life has been going on quietly and normally here. A lot of people are hoarding food, and today for the first time electricity has been off for a part of the day, for reasons of economy. Nobody knows what a day may bring forth, but thus far all is well."



Commencement at Ramallah



# A Greater Consecration

by Charles A. Wells

*Charles A. Wells is an author and lecturer who has spoken to many Friends gatherings. The son of a Friends minister in Iowa, he is a graduate of Friends University and a forthright commentator on international affairs today. He edits and publishes "Between the Lines."*

When we meet a new acquaintance at a social gathering, or on a train or a bus, how seldom do we come away saying, "That person is a Christian!" We often remark, "What a Republican!" or "Such a Democrat!" We learn his politics, his business and what college he attended. But if we discuss present political and racial tensions, or international hatreds, we seldom learn what his religious beliefs are unless we ask him point blank. (If we had kept quiet about our own Quaker affiliations, we may be spared the recital about a maternal grandfather who was a "fine old Quaker.")

The Christian profession today is usually completely submerged by political loyalties, popular patriotic shibboleths and economic preferences. If Christians stand for anything, it is far too often quite secondary, and without consequence.

This has not always been so. In the past, the Christian witness has flashed like lightning on many issues. But today mankind has moved deeper into the international wasteland of an atomic stalemate because no clear Christian testimony is heard on the issues that matter most in the affairs of men. All nations continue to prepare weapons designed only for mass slaughter; to promote hatred against a whole people, or country, because of the sins of their leaders—a situation which in itself has conditioned the public mind for war and made an assurance of peace all but impossible.

There are other issues, but these two are enough because they alone, left unsolved, hasten our march to the abyss, and on both of these the great majority of churches and Christian voices remain silent. Now that the weapons readied for attack are so destructive that a nation defended will be as shattered and deathstrewn as if defeated, there can be no alternative, no door of hope opened until the church does speak. And this gen-

eration is continually warned that these tensions will remain, that we must endure the burdens of fear, quite unchanged throughout the foreseeable future.

But can the present state of affairs and the mood of men remain unaltered when commercial air travel will match the speed of the turning earth? Military planes carry "practice" bomb loads at a speed that makes the sun stand still. (If one leaves New York at 12 noon and flies westward at 1,000 miles per hour, he will arrive in Los Angeles in time for lunch at 12 o'clock the same noon.) A host of experiments now under way in the world-wide program of the International Geophysical Year will shrink this planet to a neighborhood so small that there can be no sovereignty but that of love.

The outer atmosphere soon will be man's highway, placing him firmly where only two generations ago children were told heaven begins and only angels dwell. There will be trouble when warlike man replaces the angels! When space satellites become as familiar as the evening plane and have become the upper arm of our military radar chains—as the United States Air Force anticipates will be the situation in less than a decade—then one false move, one distorted rumor and the long-range, high-speed hydrogen missiles will set the world in flames. Today the Pentagon and the State Department have hours, sometimes days to evaluate the moves of a belligerent power. Military tacticians concede that high speed missile warfare will crowd military decisions of urgent importance into a matter of minutes. Even seconds will be of prime importance in weighing and measuring intelligence reports. Military intelligence is not and has never been that good. Tens of thousands of American G.I.'s died in World War II and in Korea because military intelligence proved false and inadequate. But there will soon be no margin for error.

Why can there be no hope till the church speaks out as it has never spoken before? Because there is only one force great enough to turn the tide . . . only one force as all pervading as fear and as all consuming as hate. This is the power of love. We have been

preaching love in personal dimensions but we have never really given utterance to its meaning and power in the larger dimensions in which we must now live.

Max Born, who is not only the founder of modern physics, but was the teacher of Oppenheimer, Teller, Fermi and many others who were associated with the United States atomic developments, has lifted his voice out of retirement to make one of the most significant pleas for an awakening to the enlarged moral responsibilities the nations must face in the nuclear age. (See the Bulletin of the Atomic Scientists, June, 1957). Professor Born declares that it isn't science or the atom that has become dangerous—"The source of danger is in all of us, in the weaknesses and passions of ordinary human beings." He pleads for a new way of thinking. He charges the atomic scientists with a cleverness shorn of moral consciousness and moral responsibility. He labels the bombing of Hiroshima and Nagasaki a crime against all humanity and warns that the master of the universe is saying to mankind, "Do you want to live, increase in number and improve your condition? I am giving you the key to your future, but on one condition: that you give up your quarrels, suspicions and brute force. If you refuse, woe betide you."

Prof. Born adds further, "Amongst Christians there should be no need for such abstract formulations." (He uses abstractions to describe the moral responsibility of scientists.) "It should be sufficient to take the teaching of Christ seriously and to measure good and bad, not with a national, but with a human gauge. Never in history was this demand so pressing, never the punishment for refusing it so obvious."

Note, Professor Born urges that the moral crisis hinges on the measurement of good and bad, not in terms of national interests, but in ways measured by human and individual responsibility. We do not here have space to repeat the challenge he makes for a reappraisal of moral responsibility in science and political life. But to the Friend these words fall on a conscience long stirred by our witness against war and violence as a cure for tyranny and oppression. The Friends' witness for generations has declared a faith in the power of transforming redeeming love, im-



plemented by good works performed in the name of Christ.

But what we have done is but a beginning. We have had a dedicated minority who have won these spiritual laurels now shared by the compromising majority of the members of our Religious Society. We need a new and greater consecration that will involve many more of us who never have let our spiritual commitments interfere with our politics or economic interests. The Christian church at large seems to be expecting it of us—perhaps hoping that what we do will enable others to move forward also.

The power of love is generated only through sacrifice. The cross as a symbol of love poured out through sacrificial and suffering stands above all other interests, above all theological diversions, all philosophic debates in this moment that offers so much of good and of evil.

### World Council Urges Positive Action

Pleading for the use of all available channels of consultation, including a meeting of heads of state within the United Nations' framework to "prevent a deepening of the crisis in the Middle East" the World Council's Commission of the Churches on International Affairs recently sent its message to the heads of several United Nations delegations and to the secretary general of the United Nations.

At the same time a call to penitence and prayer was issued by the National Council of Churches:

"We trust that full information will be freely given to all citizens, as befits a democracy, and that our people will weigh all issues with solemn judgment in developing enlightened public opinion.

In these crucial days let us keep a spirit of calm and a readiness to seek to do God's will.

Above all, let us pray and work for a world of justice, freedom and order in keeping with the will of God."

I have been a member of the Society of Friends by birthright, and by a settled conviction of the truth of its principles and the importance of its testimonies, while, at the same time, I have a kind feeling toward all who are seeking, in different ways from mine, to serve God and benefit their fellow-men.

John Greenleaf Whittier

### A.F.S.C. Statement

Facing the crisis in the Middle East, the American Friends Service Committee feels . . . that United States military action in Lebanon has heightened international tensions and endangered the peace of the world without contributing to the long-range security of any Middle Eastern nation.

We believe that military measures of this sort cannot deal with the basic issues which underlie the crisis, yet they increase the risk of a nuclear war for all. Furthermore they preclude the constructive actions called for by our democratic philosophy and our religious heritage.

We deplore the fact that these actions were initiated entirely outside the auspices of the United Nations . . . This action . . . jeopardizes the effectiveness of the United Nations as the world's best hope for peace. However, we are grateful that the U.S. has placed the matter before the Security Council and has insisted that further discussions . . . be held under the United Nations' auspices.

Historically, we . . . have criticized the tendency of other powers to treat the Middle East as a pawn in the European power struggle . . . Americans too often look upon the Middle East as the private domain of the West . . . They fail to recognize the genuineness of the rising tide of Arab nationalism and the legitimate demands of the Arab states to manage their own affairs. . . . The Baghdad Pact and the Eisenhower Doctrine seem to us to perpetuate the old concept of Western domination for Western ends, and every soldier and marine landed in Lebanon reinforces this impression . . .

Peace and stability in the Middle East require not only a permanent solution to outstanding political problems but . . . massive efforts to raise the level of life of its people and to solve its refugee problem . . . In these efforts lies a position of strength more important than the illusory security of military measures.

We urge the immediate withdrawal of all American military forces from Lebanon and simultaneous enlargement of the United Nations' Observation Group . . . Following such a withdrawal the United States should go before the United Nations . . . ready to cooperate with all nations in com-

prehensive plans for the social and economic development of the Middle East. These should include expansion of educational, medical and welfare services throughout the area . . . at the same time . . . calling for major efforts by the United Nations to resolve the economic and political problems that prevent any settlement of 900,000 Arab refugees, whose presence is a constant source of bitterness and tension and a tragic example of prolonged human suffering.

### Russians and Young Friends

Three Russians will arrive August 10 for a four week visit in the United States under the sponsorship of the Young Friends Committee of North America. The Committee of Soviet Youth Organizations has appointed Vladimir Nicolaev, Vladimir Yarovoi, and Anatoli Glinkin as the visitors. Travelling with the Russians will be six young Friends.

The tour of the group will take them to New York; Philadelphia; Washington D.C.; High Point, North Carolina; the T.V.A. at Knoxville, Tennessee; Indianapolis, Indiana; Chicago; West Branch, Iowa; and Des Moines. In most places, Friends families will be hosts for the group. Visits to factories, schools, courts, cultural events, stores, museums, social service agencies and farms will be included in the tour in an attempt to give the Soviet visitors a well-rounded picture of American life.

Plans for a visit to America by several young Russians were formulated in August, 1955, at the Young Friends Conference held at Quaker Haven, Indiana. An East-West Contact committee, with Wilmer Stratton of Columbus, Ohio, as chairman, has been working toward such a visit as well as sponsoring letter writing, language study and study groups as methods toward better understanding.

Young Friends who will travel with the Russians, or act as hosts at one point in the trip, are Richard Taylor, Paul Lacey, Mary Ellen Hamilton and Mary Hohler of Philadelphia; France Julliard of Washington, D.C.; Wilmer and Rebecca Stratton of Columbus, Ohio, Eleanor Zelliott of Richmond, Indiana; and Robert Osborn of Evanston, Illinois. The Russians will return to New York, September 6 to begin their trip home.



Correspondence:

### George Fox, Too Often A Stranger

To the Editor:

A special concern of mine is that Friends should be made more familiar with the life and works of our founder, George Fox. I feel that many Quakers would own up that they know Fox only fragmentarily. The name of George Fox appeared to me as a child when First-day school leaflets were passed out, but nowhere in our religious instruction were we given any full and chronological account of him.

I wish that our Quaker periodicals would do this grounding on George Fox, his family and home background, trade, education, religious awakening, his contributions to the religious thought of his day, and his place among the great personalities of all time.

Esther Hayes Reed

Great Falls, Mont.

\* \* \*

### Needed: People-To- People's Program

To the Editor:

It is tragic indeed that our Administration sent military forces into Lebanon, while the British did the same into Jordan. I think that it is even more tragic that our political leaders in both parties fail to recognize the bankruptcy of the policy (or lack of one) pursued by the Truman and Eisenhower administrations in the Middle East. The assumption that communism and the plotting of the Soviet Union are the major causes of trouble is likewise misleading. Poverty is the major enemy, and unfortunately, most people in the Middle East have not been helped by the rich oil resources, nor by the community development program instituted in some of the countries. The New York Times summarizes the situation in pointing out that four-fifths of the Arabs are impoverished farmers, crowded into small parcels of land along the Nile, Euphrates, Tigris and Jordan valleys.

Most Arabs live in overcrowded hovels. Malaria, tuberculosis, and other diseases are rampant. Sanitation is almost non-existent. Illiteracy is high—70% in Egypt, 90% in Iraq. There are 500,000 Palestinian Arabs in makeshift refugee camps in Jordan and thousands more in the Gaza Strip. The Times states that 500,000 slaves, many of them African Negroes, are

held captive by Arab feudal lords and traders on the Arabian peninsula. The conditions in Cairo slums as well as Alexandria seemed worse to me than in Pakistan and India. I was impressed by the expressed hatred of several with whom I talked toward Israel and the Western nations.

It is most regrettable that the United States has been working on a government-to-government approach; therefore, the most reactionary rulers and cliques have received our support. We fail to realize that Nasser is much closer to the people than we give him credit for. The Manchester Guardian suggests that it is impossible to hold back rising Arab nationalism with troops and guns from Western nations; that reactionary rulers in the Middle East whose regimes the U.S. has backed will fall as surely as King Farouk.

### Reach the Arabs

Not too much has been said about oil, which is the key to why our administration moved into Lebanon. While in India, I met only one Indian—a highly placed civil servant in the War Department—who defended the attack on Suez. He simply said that the United Kingdom and France had no other alternative, as they had to have Mid Eastern oil to survive. Granted, but perhaps a United Nations Authority is needed to handle these resources in a different way. Certainly, petroleum companies here and in the United Kingdom who are in business with ruling groups in Arab countries cannot continue to exploit the majority of peoples there. It seems clear that only if the USSR, the USA and the United Kingdom and others work through the United Nations can the Arab peoples be aided in helping themselves, I believe.

Neither war, nor the domination of the Mid-East by western powers is the answer. In turn, it is essential that the Arab nations recognize Israel, and all work together in common cause to solve the problem of refugees, the problem of harnessing the water supply of common rivers for irrigation and generating power. The American Friends Service Committee, as well as other non-governmental groups can render a vital service in a real people-to-people program such as was started in Jordan. I am inclined to feel, however, that much suspicion will have to be overcome, and perhaps the better

plan is through the United Nations so that India and the far Eastern nations may make a contribution.

Matt Thomson,

Director, Dayton Regional  
Office, A.F.S.C.

### Friends Meet With The World's Diplomats

Two developments in particular have served to widen, since the Second War ended, the contact—hitherto sporadic and meagre—of Friends with the diplomatic world. The first of these was the initiation in 1950 of what has come to be called the Quaker Program at the United Nations. The second was the initiation two years later of the Conferences for Diplomats, also sponsored by the American Friends Service Committee. These meetings, begun in Europe, have since extended to Asia.

At Clarens, France, close to Montreux at the head of the Lake of Geneva, the first conference and nine later ones have taken place; while two conferences have been held at Peradeniya, in Ceylon. In all, between three and four hundred foreign service officials drawn from nearly fifty countries have come together; and two more are being held this summer.

Participants are junior diplomats—that is to say, diplomats of First or Second Secretary level, chosen with an eye to the future responsibilities which the junior diplomat will carry. In the beginning participants came from Western Europe and North America, but now the representation is as nearly world-wide as possible.

The over-all theme of the discussions has been from the start "National Interest and International Responsibility." Rarely, if ever, do diplomats have the opportunity to meet in a widely representative group on other than an official basis. But in these gatherings there is opportunity to probe into the social and cultural influences, the human aspirations and the spiritual values which underlie international relationships.

In these conferences what matters pre-eminently is the fellowship and friendliness, the personal encounters and conversations, the glimpse for the Quakers of the diplomatic milieu and its problems, the glimpse, perhaps, for the diplomats of the faith and practice of Friends.

Taken from Gerald Bailey in  
the London Friend.



## Literature in Review

**"The Preacher's Task and the Stone of Stumbling,"** by Daniel T. Niles; Harper and Brothers; 117 pages, \$2.00.

This book is frankly evangelical and orthodox in phraseology. The author is an Asian and the great-grandson of the first Jaffna Tamil race to be converted by Christian missionaries. The words throb with life, and the warm personality of the author shows through. It is a book for preachers and they will find it stimulating and refreshing. The easy answers, "positive thinking" and religiousness are critically challenged by the sharp distinctions the author makes.

A lot of solid thought has provided the foundation for these lectures. Preachers, buy it and read it.

Merton Scott

**"Religion in Action,"** by Jerome Davis; Philosophical Library, New York, 319 pp., \$4.75.

Stanley Jones, in his introduction to this book, characterizes it as a blending of the social and personal sides of religion growing out of a rich Christian experience. One is struck by the clear focusing of the spiritual outlook expressed in all the discussions. Here one finds a good example of Thomas Kelly's exhortation to "look out upon all the world through the sheen of the Inward Light."

The first section, titled "The Present Social Order" gives a penetrating yet sympathetic analysis of existing sore spots over a broad area. Topics included are: economic illiteracy and communistic philosophy. The second section, "Guide Posts to Progress" places special emphasis on "invincible goodwill." The final section is the

most difficult yet the most helpful, dealing with "Changing the Social Order." Basic consideration is given to the importance of the family and the church, the final emphasis being on "The Democratic Process in the Family of Nations."

The practical approach of Jerome Davis may be seen in this: "Christians should be less ready to mouth the criticisms and hatreds of the press and the radio and more ready to follow Christ in trying to understand and love our enemies."

At a recent yearly meeting session one leading Friend stated that this book ought to be in the hands of every Friends minister.

Homer Coppock

There are no unimportant people. — Rachel Cadbury.

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## Four Poems by Charles A. Waugaman

*Charles A. Waugaman is an editor in the Board of Education and publication of the American Baptist Convention in Philadelphia.*

### SUMMER STORM

Wan thunderheads rolled up the afternoon,  
Mist-writhing mountains, in the heavy sky.  
Single at first, they slowly socialized  
Until, like ice cakes on the melting stream,  
They piled forebodingly above the fragile day  
Stealing the sun and cowering every tree.  
Ominous, swift, the storm drew taut and sure,  
Crouched—then uncoiled and tore the sky apart  
With shrieking winds, and dusk, and sudden flame.  
Earth held her breath instinctively, and wept.

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### INNOCENCE

On Calvary, on Calvary  
The raucous poppy bloomed,  
Nodding the wind that was not there  
Facing the absent sun.

The people cursed themselves to death,  
They laughed themselves to grief.  
Why should they cauterize their souls  
About a thief?

The Tree had wilted every leaf,  
The Thorn had torn its heart;  
But the poppy could not see the pain  
In which it had no part.

### HAPPINESS

We watch how the snowdrifts have hummocked  
The knees of the willow  
As summer hummocks the  
Whips of their branches with jade.  
Thinking refurbishes  
Boughs with hope or through memory  
And I am confined  
To the beauty I know  
They have made.

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### THE SPRING CALLED DEATH

Death must be just a step into another Spring!  
Gladly I'd close my own lids,  
Pulling the sheet aloft to gleam and gray  
Its ridge across the sharpness of my face.  
Gladly I'd fold my own hands and be gone.  
A fresh-washed lawn would lay a carpet down  
Where I would pass  
Without a trace across the jeweled dew.  
Robins would sing a gold, eternal song  
And not a single cherry bloom would rust  
To sting my nostrils with its loneliness.

I would no longer crave unsympathetic loves,  
For He who is Love's all would greet my gaze.  
Close in His arms, a lost-found child, I'd cling  
And with my wordless praise  
Fill all the morning of that Spring called Death.



## Gift to Kaimosi Nurses' School

The Nurses' Training School which is operated in connection with the Friends Hospital at Kaimosi, Kenya Colony, has received a generous gift of teaching equipment from the United Nations Children's Fund (UNICEF). The directors of UNICEF in Kenya are so much impressed with the importance of the part played by the African nurses in raising the standard of health among mothers and children, that they are making gifts of teaching equipment to all the hospitals in Kenya where training of nurses or midwives is carried on. The Friends Training School received a varied assortment of teaching aids, including a collection of text books on Nursing, Anatomy, Hygiene and related subjects; a film-strip projector; models of the human brain and internal organs; a demonstration doll; and a set of ten excellent wall charts to be used in teaching Anatomy.

Encouragement of this kind from a United Nations organization is greatly appreciated by Friends. It may well make us take a fresh look at this useful institution operating under the care of the American Friends Board of Missions.

Last year an average of 30 students was maintained in the Training School for Nurses. Seven students passed the Government Grade II examinations and became fully "graded." This examination follows a two-year course of training. Further study and practice will be necessary to bring the African nurses of this grade of achievement up to the standard of a Registered Nurse in the United States.

Looking forward to the day when it may be possible for the Kaimosi Training School to turn out fully trained nurses whose degree will be on a par with that of a Registered Nurse abroad, the management is gradually raising entrance requirements, improving equipment and expanding the course of study. A Selection Committee has been set up with representatives from the Friends Africa Mission and African Friends, to help with the screening of applicants, and stimulate interest in nursing as a profession through the girls' schools under the supervision of Friends.

However much encouraged Friends may feel over the progress that has been made in the School of Nursing through the efforts of the hard-working doctors and nurses on our Mission staff, we must be alert to the fact that the School must continue to have the unflinching support of Friends in both Africa and America. Standards are rising in hospitals all over Kenya. If our School of Nursing is to keep pace with the times and continue to do a creditable piece of work, certain improvements will have to be made.

For one thing, there must be better accommodations for the trainees. At present, all the rooms in the nurses' houses are pressed into service as sleeping rooms. There is no space free to be used as a sitting room for the young people. There are no facilities for games and other forms of recreation for their off-duty hours. Another need is for more and better classrooms for lectures and practical demonstrations. Cramped and crowded conditions create handicaps which concerned Friends can remove. The most urgent need is for more Registered Nurses to carry on the

ward supervision and instruction of trainees. Now it is extremely difficult when one of the staff goes on furlough. The tasks do not diminish; they are simply piled more heavily on the remaining staff personnel.

For the staff, the ideal uppermost is that of helping trainees to gain a sense of vocation about their chosen work, especially to instill in them a love of serving their own people; to hold up the example of Christ, who spent His time on earth "preaching the gospel of the Kingdom, and healing all manner of diseases." (Matt. 4:23).

There is daily provision for the Christian emphasis in the work of the Hospital. The day begins with prayer. One evening each week a group meets with a missionary leader for prayer and discussion. On Sunday mornings a devotional service on the lawn is attended by staff members not on duty. Ambulatory patients are invited, and many come. The Hospital chaplain, Abraham Sangura, brings Christian Messages to the wards regularly. So friendly and approachable is he that patients often ask him to come to their bedside and tell them more about the Christian faith with its new truth about God, and its wonderful outlook on the spiritual values and possibilities of human lives.



Left: Zipporah, a first-year student in the Nurses' Training School maintained in connection with the Friends Hospital at Kaimosi, displays a collection of books on Nursing.

Right: Jemima, a second-year student, examines a film-strip projector, charts and models of organs of the human body. All these teaching aids were presented to the Nurses' Training School by the United Nations Children's Fund.



# Thoughts for Class Study

By John C. Harvey

August 31

## Temperance and Social Justice

Proverbs 23:29-35; Romans 13:11 through 14:23

Verses thirteen and fourteen in the thirteenth chapter of Romans were prominent in the conversion of Augustine early in the fourth century. He had lived a life devoted to the imperious demands of the flesh. One day, after God had prepared him step by step for such an experience, he came to a place of full surrender, putting on the Lord Jesus Christ and making no provision for the gratification of fleshly appetites. His experience, given in his "Confessions," is the outstanding life illustration of this temperance lesson.

There is a "way of life" associated so often with the drinking of alcoholic beverages that we soon come to recognize it in some or all of its many objectionable forms. It is a loose kind of life in which self-control is to a large degree lost, and responsible action disappears. Today we might not use the specific terms of reveling, debauchery and licentiousness, but we would have other terms perhaps which are expressive of this "way of life" which would more appropriately be called a "way of death."

Liquor advertisers never exhibit their end product, which is the helpless slave who drinks and cannot do otherwise. Do we not make a grave mistake in laughing at the antics of such a helpless person? Others make the mistake of condemning the alcoholic for his plight. But many leaders are coming to see that a new "way of life" must take the place of the old "way of death" if such a situation is to be remedied. Wise and constant help is needed, and someone must give it. The Church has often chosen to condemn rather than to help.

Christians today lay themselves wide open to charges of snobbishness and spiritual pride when they give a large part of their energy to condemnation of habitual drinkers. The advice given in Romans 14:1-4 is pertinent in many instances. We need to be very tender in dealing with another man's conscience, realizing that it is before

God that each of us stands or falls on moral questions. The first task of a Christian is not to stand in judgment over sinners, but to seek to be a vital part of the redemptive purpose of God. This sometimes means sacrifice on the part of the Christian, for the Lord often works through human instruments to redeem human lives.

Many a drinker who is able to control his own habits has done great harm to others who are not able to control their drinking. It seems impossible to many of us that a Christian could read this lesson today and be aware of his responsibility toward "weaker brethren," and still think that it is all right for him to drink in the presence of an alcoholic, or to offer such a person a drink. And how can any person feel clear about having any part in the production or distribution of beverage alcohol, considering the known results of its consumption?

**QUESTIONS:** Along what lines of work can the Church be most successful in the temperance field? How far should we carry this business of being our brother's keeper?

September 7

## Justice In Daily Work

Exodus 20:9-10; Eccl. 9:10; Ephesians 4:28; Colossians 3:22 through 4:1; II Thessalonians 3:6-12

The "gentle cynic" who wrote the book of Ecclesiastes concluded that it was good for a man to eat and drink and "find enjoyment in his toil." (2:24). We know that with mass production and complicated distribution systems it has become increasingly difficult for a man to find enjoyment in his work. This is one of the most pressing problems with which we have to deal, and it is one which will have to be solved more satisfactorily if we are to achieve a sense of justice in our daily work. Multitudes of workers no longer have an adequate center of motivation for their work. The size of the paycheck is in most instances the strongest factor in motivation, and that brings no real enjoyment.

When a person begins to have a direct relationship to the fruits of his labor in some way, he has the opportunity to find satisfaction in

his work. Or, if he has an inner knowledge that he plays an essential part in the making of something beautiful or useful, then he can find real satisfaction in the doing of his work. Employers and employees alike will never find an abiding sense of justice about their work if the main goal is the dollar. An endless spiral of insecurity results when such a goal is foremost.

There has never been a time when "an honest day's work for an honest day's wages" has been an outmoded ideal. Today we need it more than ever. Many kinds of protection have been built up to keep the inefficient or non-productive worker from losing his job. Strategically, many workers are caught in a position where it is to their advantage and their co-workers' advantage for them not to do an honest day's work. Our efficient machines have something to do with this trend. The question may then be asked: "Do our machines serve us, or are we slaves to the machines?"

Many sincere attempts are being made both by labor and management to bring a steadier justice into daily work situations. The Church should be concerned about the spiritual life of all men, as it is affected by their daily work. And on the other hand, the spiritual strength and insight that the Church ought to provide can have a great influence on the daily work of people in every community where there is a church. The Church should never take sides, at least not permanently, in labor disputes, but should always uphold the human rights of all parties involved. God is Lord of all and not of any one class or group.

**QUESTIONS:** What can be done to make homemaking a Christian calling instead of drudgery? How can our young people be helped to find a greater sense of responsibility about daily work?

In "Here We Stand" are collected the official statements of twenty U.S. churches on the problems of alcohol, including two statements from the Five Years Meeting of Friends. It is available from the Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington, 2, D.C., for twenty-five cents.

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life — Far and Near

David Mark, a student at Chicago Theological Seminary, will succeed Neil Haworth as Secretary of 57th Street Meeting in Chicago. A graduate of Wooster College, he has been a frequent attendee at the Meeting. The Valley Mills Meeting of Western Yearly Meeting has secured as its new pastor Russell Elmqvist, who is from Cresco, Iowa but more recently has lived in Virginia and Georgia. He received a B.D. degree from Chicago Theological Seminary in the spring of 1957, and while in Chicago worshipped with 57th Street Friends. Charles F. Thomas is leaving the New Garden Meeting in North Carolina to take up the pastorate of the Winchester, Indiana, Meeting.

\* \* \*

Recognizing his fifty years in the ministry, Arthur Jones, pastor of the Friends Church of Winthrop Center, Maine, was recently given a testimonial reception by members of the church he has so faithfully served for forty of those fifty years.

The gathering was attended by over two hundred members of the meeting, friends and neighbors. Testimonial speakers were Louis Marsteller, Field Secretary of New England Yearly Meeting, ministers of Protestant churches of Winthrop, and representatives of many groups with which Arthur Jones has been associated. They emphasized Arthur Jones' qualities of humility, selflessness, his sense of humor and constant desire to serve in any situation.

Also read were a letter from Herbert Hoover and letters of congratulations from friends afar.

Arthur Jones, who has been Clerk of New England Yearly Meeting for eleven years and long-time member of the American Friends Board of Missions, has ably served New England Yearly Meeting in many capacities and is still active as an elder statesman.

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Recently E. Merrill Root participated in the American Baptists' Assembly's Writers' Conference, at Green Lake, Wisconsin, leading their workshop in poetry and addressing the conference on "Christ's Own Renaissance."

\* \* \*

Kenneth Nagle is leaving the Throntown, Indiana, meeting and will live in Richmond where he is to teach in the public schools. Ron Haldeman has resigned from the Sheridan, Indiana, Meeting, to study at Butler University. He plans to work on his Masters degree in Religious Education and on his B.D.

Robert Beck, pastor at Montebello, Calif. has accepted a call to Hortonville, Ind., beginning September 1st. William Griggs will serve as the new minister for the Noblesville, Indiana, Meeting.

\* \* \*

Two Friends of New York Yearly Meeting were active in giving testimony to Congress in June, both testifying for the Friends Committee on Legislation. Levinus K. Painter testified before the Senate Appropriations subcommittee considering the administration's request for funds for the Mutual Security program. Levinus Painter drew upon his personal experiences as an overseas observer for Friends' organizations and a former member of the United Nations staff administering relief to Palestine refugees. He emphasized the need for increased economic aid and technical assistance.

Delbert Replogle, manufacturer and general chairman of the Friends Committee on National Legislation, urged the Senate Finance Committee to support the administration's request for a five year extension of the Reciprocal Trade Program. Delbert Replogle pointed out that increased trade would contribute to world peace by improving economic conditions throughout the world and reducing the pressures which sometimes lead to war.

On July 10, a third Friend, Robert L. Wixom, who is clerk of the Little Rock, Arkansas, Meeting and member of the staff of the School of Medicine of the University of Arkansas, urged the House Judiciary Committee to enact additional civil rights legislation this year. Bob Wixom pointed out the need for legislation to encourage and

assist community-wide planning for desegregation.

\* \* \*

Late in June the five jailed members of the "Golden Rule", the ketch which pacifists hoped to sail into the bomb-testing area to halt nuclear tests in the Pacific, announced termination of their protest. Since it was "impossible for us to sail again before the end of the present tests," they said in a statement, "we must regretfully announce that we have proceeded as far as possible and have been stopped." On June 28 the famous protest ship was sold to an undisclosed buyer. The asking price was \$16,000 but the actual price paid was not divulged. The money will be used to pay costs of the project.

\* \* \*

Marie Ferguson, who has served during the past year as Minister of Education of First Friend's Meeting in Richmond, has been granted a leave of absence to study at the Merrill-Palmer School in Detroit. Her studies will be chiefly in the field of counselling and personality development.

\* \* \*

Friends will be interested in the progress William Penn College at Oskaloosa, Iowa, is making toward accreditation. President S. A. Watson reports:

"Since Penn College last applied for membership in the North Central Association (1954), considerable progress has been made in the usually recognized factors of strength:

1. Enrollment has doubled. However, present enrollment (200 plus) could double again before capacity is reached.
2. A new gymnasium building costing \$250,000 has been erected and paid



Will and Florence Reagan Observe Their Golden Wedding Anniversary

William and Florence Lindley Reagan of Richmond, Indiana, were honored on June 8 at the Poughkeepsie, New York, Meeting-house, in observance of their fifty years of married life.

Their family and many friends were present who had known the Reagans during the 32 years when Will Reagan was principal of Oakwood School.

Married in Neoga, Ill., September 8, 1908, the Reagans are the parents of two daughters: Agnes Kuhn of Iowa City and Caroline Boch of Poughkeepsie; and three sons: James Reagan of Hopewell Jct., N. Y., Dr. Lindley Reagan of Moorestown, N. J., and Robert Reagan of New York City.



for. The cost of construction was provided almost equally by the church and alumni on the one hand and the Oskaloosa community on the other.

3. One hundred thousand dollars has been added to the permanent endowment. Living endowment has been increasing until this year we have reached the \$60,000 mark.

4. Additional faculty members with doctor's degrees has risen from four in 1954 to eight in 1958-59.

"The time seems right to go forward to full accreditation and capacity enrollment in order that this historic Quaker college may occupy its rightful place as an agency of service to youth and society."

\* \* \*

Muncie Friends Meeting will hold a retreat on September 13 at Quaker Hill, Richmond, Indiana. During the morning, staff members from the Friends Central Office will tell of their work as it applies to the Local Meeting, George Scherer in Missions, Russell Rees and Olaf Hanson in Christian Education, Wayne Carter in youth work, Richard Kendall in literature, Milton Hadley in Peace and Social Concerns, and Leonard Hall in Stewardship and Finance. During the afternoon the Muncie Friends will discuss their Meeting program for the coming year. Committee members and members of Ministry and Counsel are expected to attend the retreat. The meeting is making plans for a Peace Day in November, in which Harold Chance will participate and also arranging its annual Quaker Lecture.

## Friendly Fellowship

**Whittier, California** — Howard Cope found a complete surprise when he attended the Golden Autumn Meeting of the First Friends Church on June 22, and found himself being honored with a "This Is Your Life Program." Marshal Stout served as master-of-ceremonies and kept a constant line of relatives and friends from other meetings which Howard Cope has served as minister telling incidents and stories of this good friend. Special music was provided by Robert and Ardelle Cope. Members of the Golden Autumn Class then presented Howard and Edna Cope with an electric coffee maker. The occasion concluded with a lovely tea and fellowship time when many local Friends expressed their great appreciation for the ministry of Howard Cope.

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**Friendsville, Tennessee**—A fine youth camp was held at Laurel Lake near Townsend, Tennessee, on July 6-11.

Forty-seven young people and four-

teen leaders enjoyed five days filled with varied activities. Each Meeting was represented, including Rafter Chapel and Three Points, Lost Creek, Oak Grove, Knoxville, Farris Chapel and Friendsville. Young people attended also from the Friendsville Methodist and Maryville Baptist churches.

The camp, using as its theme "Christ—The World—And You" was directed by Howard Yates; Edna Bivens and Grace Hunt were in charge of cooking. Margaret Yates and Lyle Love served as Dean of Girls and Dean of Boys respectively.

Homer Biddlecum's Bible Class studied Joseph. Lyle Love told of work on all the Friends Mission fields, and showed slides of Jamaica in his class on Missions. Wayne Tone of Fall Creek Friends Meeting, Ohio, the camp evangelist, gave helps in living a Christian life. His messages each evening were heart-searching and full of encouragement for young Christians.

Vesper services led by the young people proved to be a time of growth in Christian experiences. The highlight of the camp came on Monday evening when most of the young people in the camp came forward for spiritual help. We are thankful for the rich blessing of the camp in all of its activities.

Joyce Peters

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**New Providence, Iowa** — The New Providence, Iowa Women's Society has sponsored a relief project for families of the flood area in the mid-west. Members of the meeting were urged to bring good used clothing, bedding, household

linens, and non-breakable utensils. to the church on July 24th, when there was an active day of quilting, sorting and packing contributions.

\* \* \*

**Richmond, Indiana** — First Friends Meeting has arranged adult interest groups for the Sunday School hour during August and September. Areas included are Bible Study, Quaker Activities and Religious Drama. Homer Coppock is leading the Bible Study group; leaders for the group studying religious drama will be Lawrence Apgar, Helen Bringle, and Arthur Little, the men being Earlham College faculty members and Helen Bringle being active in community dramatics in Richmond. Sessions planned to study Quaker activities include days on Young Friends Activities, led by Edward Beals who is an active young Friend now doing soil research at Earlham; Indiana Yearly Meeting, presented by John Compton, Indiana Yearly Meeting Superintendent; American Friends Service Committee, presented by Matt Thompson, the head of the Dayton A.F.S.C. office; and Earlham College, presented by Landrum Bolling, Earlham's president. Other areas will include the Friends Committee on National Legislation, the Friends World Committee, the Friends Center at Purdue University, and study of the work of the Five Years Meeting.

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Caspar W. and Elizabeth Hanson, longtime Friends of Nebraska Yearly Meeting recently left Gary, South Dakota, and moved to Star, Idaho, after receiving a very warm farewell from Gary friends. Caspar Hanson celebrated his 91st birthday last spring.

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**Plainfield, Indiana** — The Christian Education and Christian Stewardship committees of Plainfield Meeting, Western Yearly Meeting, recently completed a joint endeavor, unique in this meeting and perhaps a new idea to Friends in general. The situation prompting this joint action was the one faced each year by the Christian Education Committee—securing teachers and Sunday

## Western Centennial Events

August 19: 5:30 p.m. Informal gathering on Plainfield Yearly Meeting grounds.

8:00 p. m. Re-enactment of opening business session.

August 20, 2:00 p.m. Elizabeth Emerson lecture on Barnabas Hobbs

8:00 p.m. "The Friendly Road"—a pictorial history.

August 21, 8:00 p.m. Quaker Lecture by Thomas E. Jones

August 24, 1:45 p.m. "What of Tomorrow?", play by Young Friends.

## COMING EVENTS

**August 4-9**—North Carolina Yearly Meeting, Guilford College, N. C.

**August 8-13**—Baltimore Yearly Meeting, Western Maryland College, Westminster, Md.

**August 14-19**—Iowa Yearly Meeting, Oskaloosa, Iowa.

**August 14-19**—Oregon Yearly Meeting, Greenleaf, Idaho.

**August 14-19**—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio.

**August 15-21** — Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

**August 18-24** — Western Yearly Meeting, Plainfield, Ind.

**August 29-September 1**—Friends Conference on Race Relations; Westtown School, Pennsylvania.

*The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.*



School staff members for a new year. In Plainfield, approximately 65 workers are required and each year there are vacancies to fill.

Believing that an emphasis on the stewardship of time and talent could be an effective approach to a solution of the problem, the Stewardship Committee offered its help to the Christian Education Committee. Discussing the problem facing them resulted in developing a list of prospective workers and a plan for calling on each individual.

Five teams, each composed of one member from the Stewardship and one from the Christian Education committee, were organized and given a prospect list. When this team made its call, the person was asked to make a commitment of his time and abilities in the department of his choice. When all teams reported, their results were organized and new workers were placed according to their preferences.

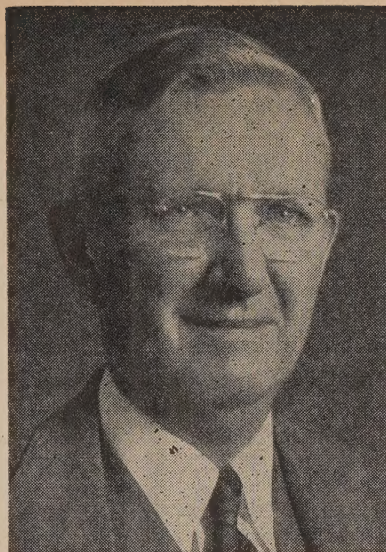
Results indicate that many willing individuals with practical abilities do respond to a need when their responsibilities in the stewardship of time and talents are understood.

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**Chicago, Illinois** — "Good hath a singular strength not known to evil"—giving substance to this belief through efforts beyond their own circle has been the concern of individuals and committees in the 57th Street Meeting of Chicago. "The Peace and Social Concerns Committee has made an effort both to educate our members on some of the vital issues of the day and to make known to people in high places our beliefs and desires on certain issues. Attention has been given to public assistance in Illinois, to a proposed Open Occupancy bill. . . . The committee has advertised the products of Koinonia Farm in Georgia and the Bapali project in India, sponsored a Meagre Meal to remind us of the sufferings of people around the world and to raise funds for the American Friends Service Committee. Particular interest has been shown in . . . projects protesting the continued nuclear bomb tests, and the whole Meeting has been involved in this activity, signing petitions, and expressing support of the crew of the ketch, Golden Rule, in particular."

### Isaac E. Woodard

Friends mourned the loss of a well-known Friend as they learned of the death on July 22 of Isaac E. Woodard, a member of First Friends Meeting of Indianapolis. The son of Leander and Annie Evans Woodard he was born in Spring Grove in Richmond on July 1, 1883. At the time of his retirement he was chairman of the executive committee of the Acme Evans Milling Company,



Isaac Woodard

and had served as its president for fifteen years.

On June 6, 1906, he was married to Adah Elliott, and to them were born a son, Richard W. of LaJolla, California, and a daughter, Alice W. Hurst of Indianapolis, all of whom survive him, in addition to five grandchildren.

Graduating from Earlham College in 1904, he served as secretary of the Earlham Foundation and on the Earlham Board of Trustees for many years and upon his retirement in 1957 was named an "honorary life-time member." In 1956 Earlham awarded him an honorary Doctor of Humanities degree in "recognition of outstanding service as a humanitarian in his community and in the training of Quaker leadership."

Isaac Woodard was the founder of the Quaker Hill Association, Quaker Hill itself being the restored home of his grandparents, Isaac and Mary Ann Evans. He was chairman of the Quaker Hill Foundation and was responsible for the gift and upkeep of the buildings and the 25 acres on which Quaker Hill stands and where, in 1954, the new Friends Central Office building was erected. He served well and long as a trustee of the Five Years Meeting and a member of its Executive Council. In addition he was a director of the Friends Educational Fund for Negroes, a board member of the Wheeler Rescue Mission and active in the Riley Hospital Association in Indianapolis.

Services for Isaac Woodard were held in Indianapolis and at the graveside in the Earlham Cemetery in Richmond, where he was buried, Errol T. Elliott, Thomas E. Jones and Landrum Bolling assisting.

Coming from a long line of Quaker ancestors, Isaac Woodard exemplified a very deep concern for the life and growth of Friends, as well as for the

general welfare of his community. His was a sensitive, spirit and generous heart, and his gifts were as much of time and energy as they were of material things.

The Five Years Meeting is under a special sense of gratitude for the vision and generosity of Isaac Woodard. He saw, as perhaps few did, the possibilities of this property lying so close to Richmond. He ventured on the undertaking of restoration when few others shared his vision.

With the completion of the Central Office Building the value of his dream became evident. The prophetic character of that dream will not now be questioned. Week after week Friends come to Quaker Hill, experience the beauty of the lawns and trees, spend a night in the Residence, visit the offices and book store and go home remembering the gracious hospitality, and feeling again how right it all is. To Isaac and Adah Woodard we are deeply grateful.

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### BIRTHS

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**Davis**—To Donald E. and Lucile Jones Davis of Lawrence, Kansas, a daughter, Katherine Mary, on September 27, 1957.

**Gardner**—To Eugene I. and Ann Mildred McClarnon Gardner, of Carthage, Indiana, a son, John Brent, on July 13.

**Gentry**—To Garland and Betty Lou Gentry of First Friends Meeting, Greensboro, N. C., a son, Michael Brent, on July 2.

**Gwyn**—To Robert and Martha Peery Gwyn, in Carbondale, Illinois, a son, Christopher Dana, born June 21.

**Kidney**—To Lowell and Carol Walker Kidney, members of Pleasant Ridge Friends Meeting, Coon Rapids, Iowa, a son, Vey Lowell, at Carroll, Iowa, on May 30.

**Marshall**—To Harvey and Jeannine De Tar Marshall, on February 8, a daughter, Anne Marie, at Shelbyville, Indiana.

**Patton**—To Bob and Nancy Fierke Patton of Logansport, Indiana, a daughter, Teresa Lynn, on May 24.

**Phillips**—To Robert and Margaret Hupp Phillips of Jonesboro, Indiana, a daughter, Leesa Jane, on June 26.

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### MARRIAGES

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**Compton-Wallberg** — Beverly Ann Wallberg, daughter of Mr. and Mrs. Raymond Wallberg of Chicago, Illinois, to C. Joseph Compton, son of John and Mary Bray Compton, of Muncie, Indiana, in Chicago. John Compton officiated.

**Draper-Noland** — Lucinda Noland, daughter of Gail and Opal Noland of Des Moines, Iowa, to Richard Draper, at First Friends in Des Moines, on June 7, Orlando Dick officiating.

**Holl-Lewis**—Margaret Ann Lewis, daughter of Russell and Anna Hadley Lewis of Xenia, Ohio, to Gerald Holl, son of Elrey and Dorothy Holl, of Sarver, Pennsylvania, on June 7, at the Xenia Friends Church, Wilbur W. Kamp, officiating.



## DEATHS

**Hollingsworth**—Millard L. Hollingsworth, on July 16, at St. Joseph Hospital in Kokomo, Indiana. He had been a resident of Kokomo for the past 15 years and was a faithful member of Union Street Friends Meeting. Born January 17, 1882, in Taylor Township, the son of Henry and Sarah Welty Hollingsworth, he spent the majority of his life in Howard County as a farmer. On July 17, 1904, he was married to Flossie Scott, who preceded him in death on September 30, 1957. Survivors include three daughters, Aline Tolle of Windfall, Rose Stoner and Icapine Dillinger of Kokomo; and two sons, Dwight of Kokomo and Dencil of Logansport. Funeral services were held at Union Street Friends Meetinghouse on July 20, conducted by Norman Young. Burial was in Phlox Cemetery.

## Local Meeting Directory

### ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

### CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard. Pastors. Phone PARkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vall, 620 E. 9th St., Interim Minister

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 535 Floral Drive; Phone OXFord 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

### CANADA

Montreal, Quebec. — Meeting for Worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street. West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor. Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

### COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

### CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

### FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

### ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October third April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

### INDIANA

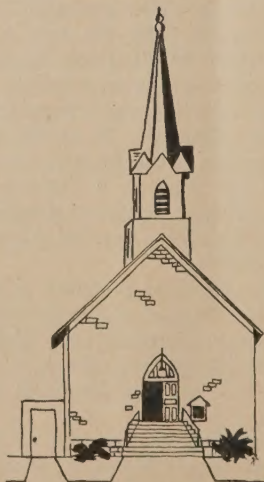
Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets, Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shookney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Meetings advertising in this directory are invited to send photos or sketches from which drawings might be made, as below.



West Milton, Ohio, Meeting  
Original sketch by Francis Clark Brown

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st. Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Nightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, Terrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spicekland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

### IOWA

Coon Rapids, Iowa—Pleasant Ridge Friends, 6 miles north. Sunday School 10:00 a.m. Worship 11:00 a.m. and 8:00 p.m. Christian Endeavor 7:30 p.m. Prayer Meeting Wednesday 8:00 p.m. J. D. Stanley, Pastor.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

### KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meetings for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E. 5:00 p.m. High School-College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

### KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

### MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

### MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.  
Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

### MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence—Friends Meeting, 45 Avon Street. First Bay Meeting for Worship at 10 a.m. Bible Class for Children at 10 a.m. Monthly Meeting



every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

**Lynn, Massachusetts**—Silasbee Street Meeting-house near B & M Station, Meeting for worship 11:00 a.m.

**New Bedford, Massachusetts** — Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

#### MICHIGAN

**Detroit, Michigan**—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan** — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

**Kalamazoo** — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m., Sunday School 10-12, Meeting House 508 Denner. Visitors call FI 9-1754.

**Traverse City, Michigan** — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

#### MINNESOTA

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

#### MISSOURI

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m., at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

**St. Louis, Missouri** — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

#### NEW JERSEY

**Montclair**—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

**Ridgewood**—224 Highwood Avenue. Family Worship 10:30 a.m. Meeting and First-day School 11:00 a.m. (July and August 7:30 p.m.)

#### NEW YORK

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

**Gasport** — Friends Meeting, 10:00 Sunday School, 11:00 Morning Worship.

**NEW YORK**—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

**Manhattan**: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

**Flushing**: at 137-16 Northern Blvd.

**Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

**Pawling**—Oblong Meeting House, Quaker Hill — Meeting for Worship, First-days at 11:00 a.m. through August 31.

**Scarsdale, New York** — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

#### NORTH CAROLINA

**Farmer**—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

**Greensboro, North Carolina** — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

**Greensboro, N. C.** — Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

**High Point**—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-5522; David O. Stanfield, minister, phone 8-8198.

**High Point, North Carolina**—Friends Meeting, 800 Quaker Lane. P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

**Mount Airy**—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

#### OHIO

**Cincinnati**—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.), Unified Meeting for Worship and First-day School at 10:00 a.m. June 22 through August 31. Pastoral Minister: Don Stanley, "Eldonhill", 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk: Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

**Columbus, Ohio** — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

**Toledo, Ohio** — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**West Milton, Ohio** — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

#### OREGON

**Newberg, Oregon**—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

**Portland, Oregon**—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone Belmont 4-3107.

#### PENNSYLVANIA

**Pittsburgh, Pennsylvania**—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

#### TENNESSEE

**Memphis, Tennessee** — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

#### TEXAS

**Dallas, Texas**—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

#### VIRGINIA

**Richmond, Virginia** — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

#### WASHINGTON

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

#### WASHINGTON, D. C.

**Washington, District of Columbia** — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

#### HAWAII

**Honolulu, Hawaii**—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 994447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., Joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

#### PUERTO RICO

**San Juan, Puerto Rico**—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-6560.

## PENDLE HILL AUTUMN TERM

3 October — 19 December 1958

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## American *Quakerama*

True Stories of Quaker  
Life, Concern and Humor



### "Barnabas C. Hobbs, Minister-Educator"

Warder Clyde Allee, who grew to manhood in the Bloomingdale community where Barnabas Hobbs headed "The Big School" for twenty years, but too late to know him as teacher, found "in some corner of his memory" the account he had heard of a trip taken with his grandfather, Exum Newlin:

An Indiana "hollow" starts on the farm then owned by my grandfather. This hollow fell off gradually into a rock-walled ravine with tumbled large blocks of sandstone and shallow caves and some outcrop of a coal-like shale. It was known as "Rocky Hollow" . . . My grandfather took Barnabas Hobbs down through Rocky Hollow along towards evening and after they had reached Sugar Creek, then a small river about a mile and a half from Exum's house, Barnabas urged that there must be some other way home rather than going back up through that scary hollow.

Barnabas Hobbs afraid? He could undertake teaching positions where his predecessors had failed; he could become the first president of a college; he could speak in the State legislature for right educational causes until he saw those changes take place. He could preach to great assemblies of people, speaking the truth as he saw it when he knew he would be criticized; although no lawyer he could plead a case in court; he could approach those in the highest places in government including kings and queens if only he could have had an audience with them. Afraid? Yes. And we like him better because he was human enough to be hesitant about walking through a "scary" hollow at dusk!

There are many stories told of the outstanding ability, the eloquence and the dignity of this man. There is one which indicates something different in his nature. Alice and Robert had been his students in the early Bloomingdale days. In the later ones they were his neighbors. Robert sickened and died, and Barnabas Hobbs per-

haps found it hard to preach the funeral sermon for his friend. During the service the clouds which had been hanging low began to pour forth, and as the sad company left the meeting house the rain became a deluge. A brother of Alice walked with her to the grave. While every other person scurried to buggies and wagons for protection, Barnabas Hobbs joined the two with big umbrella raised. The three stood by the water-soaked opening as it received the body of Robert. The brother was on one side, Barnabas on the other, supporting and shielding Alice. And as Barnabas prayed, his tears mingled with those of Alice and the falling rain.

For fear in his nature we like him; for the quality of warm sympathy, not too often exhibited, we like him much more.

Elizabeth Emerson

### Pastoral Secretary Wanted

For unprogrammed Meeting in Chicago suburb. Includes young people's work and spiritual leadership. Full time, or part time with opportunity for seminary study. Evanston Friends Meeting, 1010 Greenleaf, Evanston, Illinois.

**William Penn College** at Oskaloosa, Iowa, is in need of a school nurse. A young person with the R. N. degree and desirous of earning a college degree will receive full college expenses — board, room, and tuition—plus \$25 a month salary, while being able to carry full college work. Interested Friends should write President S. A. Watson.

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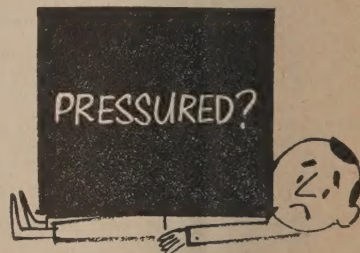
Charles W. Hutton, Principal, Oakwood School, Box 45, Poughkeepsie, N. Y.

## Directory of Friends Meetings in the U.S. and Canada

A handy eighty-eight page Directory of Friends Meetings in the U.S.A. and Canada has recently been revised and published by the Friends World Committee, American Section, and Fellowship Council, 20 South 12th St., Philadelphia 7, Penna. It contains much useful information for those visiting during their vacations and in addition lists the Friends Schools and Colleges, as well as the Friends Centers around the world. Copies are \$ .40 each. Order them from the Friends World Committee or the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

### SPINET PIANO

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